

ALBRECHT FRIEDRICH WEBER - A PIONEER OF INDOLOGY

On February 17th, 1975 we commemorated the 150th birthday of Albrecht Weber, the Berlin indologist. Weber, for some 50 years, had acted as an outstanding scholar at a responsible post in Berlin and through his studies contributed essentially to the development of Indology in the second part of the 19th century.

As a professor at Berlin University and as a Member of the Royal Prussian Academy of Sciences he maintained an intensive exchange of views with all the prominent indologists of his time. He entertained ties of friendship with many of them and, at his request, a great number of them were elected to the Academy¹.

Among his students were the American Whitney, the Dutchman Kern, the Frenchman Breal, the Russian Minayeff, the Italian A. de Gubernatis, the Pole Hanusz; the German Eggeling and Thibaut who lived abroad, and the outstanding German indologists Delbrück, P. Goldschmidt, Hillebrandt, Jacobi, Jolly, Kielhorn, E. Kuhn, E. Leumann, Oldenberg, Pischel and Zimmer².

1. According to the archives of the Academy of Sciences of the GDR these are R.v. Roth (1861), J. Oppert (1862), F. Spiegel (1862), Th. Aufrecht (1864), M. Müller (1865), A.F. Stenzler (1866), A. Regnier (1867), H. Brockhaus (1868), J. Muir (1870), Ch. Lassen (AM 1872), F.A. Pott (AM 1877), G. Bühler (1878), F. Kielhorn (1880), O.v. Böhtlingk (AM 1885), W. Pertsch (1888), E.B. Cowell (1893), M. Müller (AM 1900), E. Senart (1900; retired in 1914).

Comapre the archives of the Academy of Sciences of the GDR II: IIIb, vol 7 ff., *passim* (corresponding, or non-resident [AM] members).

2. According to Moritz Winternitz (Biogr. Jb. u. Dt. Nekrolog 6 [1901], Berlin 1904, 347; — and according to E. Strohal [Münchener] Allg. Ztg. 1901, Suppl. 298,8,4) Weber in the years 1949 — 1901 recorded the names of his students. The following students have written their doctoral thesis under Weber in Berlin: W. Pertsch (1854), F. Joaentgen (1858, later unsalaried university lecturer in Berlin), N. Siecke (1869), E. Sieg (1891), W. Friedländer (1900). After *India and Italy*, Rome 1974, A. de Gubernatis S. 148), F.L. Pullè (S. 152) and P.E. Pavolini (S. 153) spent several terms with Weber in Berlin.

Weber's influence went far beyond the auditorium since he through his advice and judgment decisively shaped the up-and-coming generation of Sanskrit scholars. For this reason, an account of Weber's life and work is « at the same time also a retrospective view cast back at the history of science taught by him over half a century »³.

Albrecht Weber was born in Breslau on February 17th, 1825; his father Benedikt Weber was an economist. At the age of 17 he graduated from the monastic school at Rossleben with good knowledge in Greek and Hebrew. In 1842 he went to Breslau University and devoted himself primarily to Sanskrit studies under the guidance of A. F. Stenzler. His father, mindful of Stenzler's fate, did not think highly of this unprofitable art and would rather have liked his son to become a historian.

Weber attended also lectures on history and studied classical philology and even natural sciences.

His energy was enormous. After a two-year stay in Breslau he went to Bonn where Christian Lassen's universal way of thinking had a great influence on him who had made already much progress in languages. In 1845 he went to Berlin for one term, but apparently Bopp influenced him less than the two other scholars whom Weber met in Berlin: A. Kuhn and R. v. Roth. To the former he later expressed his thanks in his doctoral thesis as a « viro egregia Vedarum cognitione excellenti, qui semper familiari et consuetudine et institutione me docuit »⁴.

With the latter he established ties of friendships for the rest of his life which had an especially beneficial effect on the great *Petersburg Lexicon*. Later Böhtlingk joined them.

It appeared, however, that Kuhn and Roth had won Weber for Vedic research. Still in 1845 he returned to Breslau to take his doctor's degree with Stenzler who acted as his mentor. His thesis *Yagurveda specimen cum commentario* in which he compared a transcript by Stenzler with Berlin manuscripts revealed already Weber's method of work which he adhered to all his life and which helped lay the foundations for further research in many fields: first, the text is given in Devanagari and then

3. Pischel in his commemorative speech made before the Berlin Academy 1903, in AbhAW 1903, 4.

4. Weber felt to be more closely associated with the Bonn school of Schlegel and Lassen than with the Berlin school of Bopp which becomes even apparent from his attitude towards A. Hofer, the strongest follower of Franz Bopp, whom he resented his critique towards Lassen (comp. ZDMG 4; 1850, pp. 399-400 and Ind. Stud. 2,1, 1851, pp. 149-155).

Weber did also not take note of Hofer's share in the acquisition of the Chambers' collection, nor did he mention his activities in regard to cataloguing (compare the preface to the volume of the catalogue of 1853).

In Weber's posthumous works (library) Hofer's attempt at establishing a systematic index of the Chambers' collection was found (compare the catalogue of the library of Dr. A. Weber, the late Professor of Sanskrit at the Berlin University, Gütersloh, 1902, p. 117, No. 45).

in transcriptions which Weber had always advocated. Then, a translation follows together with a comprehensive commentary and detailed etymological explanations.

Thanks to his excellent thesis and to Bopp's recommendation Weber was accorded a travelling grant by the Prussian Academy which made it possible for him to stay in France and England from 1846 to 1848⁵, to collate manuscripts for the complete edition of the *White Yajurveda* he wanted to publish. In Paris he met E. Burnouf, the Buddha scholar and founder of Pāli studies in Europe; the Arabist Reinaud, the authority on Muslim historians and geographers of India; and Mohl, the editor of *Firdosis Schahname* and scholar of Iranic languages. In England he met Wilson. The acquaintance with former British colonial officers gave him a certain, though not unbiassed insight into the Indian situation which was the more important to him since he himself had never seen the country of his painstaking studies⁶.

Following his return to Germany Weber habilitated at Berlin University in 1848 because he wanted to be near the manuscript collection of the Royal Prussian Library, which had been substantially extended by the acquisition of the Chambers' collection⁷. He worked side by side with Franz Bopp, the founder of comparative linguistics and pioneer of Sanskrit studies in Europe, who — with the assistance of Wilhelm von Humboldt — had come to Berlin in 1821 and was appointed ordinary professor at Berlin University in 1825⁸.

With the publication of the *Indische Studien* Weber already in 1849 founded his own journal which was to replace Christian Lassen's periodical.

To the annoyance of many colleagues working in the same field, Weber himself filled the greatest part of those 18 volumes which appeared first in Berlin until 1898 and then in Leipzig (he did so mainly with the

5. Arch. Akad. II:IIe2, vol. 13 contain Weber's application of 16.6.1846 for material support, the granting of money due to the recommendation of Franz Bopp (intellectual abilities) and Friedrich v. Raumer (confirmation of lack of means), a letter of thanks by Weber of 26.10.1846 as well as a report by Weber dated June 1847. Weber received a second grant to be able to return via Paris.

6. Weber explicitly deplores it in his scientific dispute with M. Haug concerning the *Aitareya-Brāhmaṇa*. Personal perceptions are irreplaceable. Weber cautions, however, to transpose present-day views held by the Brahmins simply into the past (compare Ind. Stud. 9, 1865, pp. 177-380).

7. Compare Weber's letter addressed to F. v. Raumer dated 12.10.1855 (arch. of Humboldt University Berlin [Arch. HUB] current No. 1433, 70-72).

8. Compare W. MÖRGENROTH: *One Hundred and Fifty Years of Sanskrit Studies in Berlin, humanistic traditions and objectives of Indology at the Humboldt University*, in: Wiss. Zs. d. Humboldt-Univ., Ges.- u. Sprachw. Reihe 25, 1976, Part II.

9. In a prospectus by Dümmler dated 1.5.1849 the journal was advertised still under the title «Vedische Studien» with the understanding that brochures of 6-8 printing sheets were scheduled to be published in arbitrary sequence and that the new journal was intended to replace the former «Zeitschrift für die Kunde des Morgenlandes» (ed. by König in Bonn by Christian Lassen) which suspended publication with the next number (1849). (The prospectus of the publishers Dümmler are to be found in Arch. Akad. XX:VII 02. vol. 13).

financial assistance of the Academy), but Roth, Aufrecht¹⁰, Kern, Jacobi and Kielhorn made contributions as well.

After an unsuccessful attempt in 1852¹¹ Weber was appointed professor extraordinarius¹² in 1856 but as late as 1867 — shortly before Bopp's death — he became professor in ordinary for Sanskrit and Indian classical studies in Berlin¹³.

Unlike Franz Bopp whose interest in Sanskrit was of an outspoken linguistic nature¹⁴ Weber's great objective was to explore the history and culture of Indian antiquity; he devoted all his energy to this task. The years till 1867 were characterized by great pecuniary difficulties¹⁵, although he had for long been recognized as an authority and, at the request of Bopp, had been elected to the Royal Prussian Academy in 1857 as an ordinary member¹⁶.

10. Th. Aufrecht was one of the most active contributors to Weber's journal, but also Weber (till 1867!) published in the *Zs. f. vgl. Sprachforschung* (KZ), edited by A. Kuhn and Th. Aufrecht. Weber encouraged Aufrecht to publish the first complete edition of *Rigveda* (in transcription) and for this purpose he placed at his disposal the volumes 6 and 7 of the «Indische Studien». In the preface Aufrecht expressed his thanks to Weber for manuscriptal comparisons and unselfish support.

11. Compare Arch. HUB, current No. 1432, p. 294: Weber's application of 28.10.52 to be appointed to extraordinary professor; current No. 26, p. 31: Minutes of the meeting of the faculty of 4.11.1852, according to which several members praised highly Weber's erudition and intellectual capabilities, however they did not deem it necessary to have a separate chair for this subject in Berlin and recommended Weber's appointment at another Prussian University, or the payment of an annual salary in Berlin by maintaining the unsalaried university lectureship. Compare also current No. 1432, pp. 296-297 and p. 298.

12. Compare Arch. HUB, curr. No. 1435, pp. 69-72: Weber's letter of 12.10.1855 to Minister F. v. Raumer, Minister for intellectual education and medicinal affairs, expressing the request to be appointed to an extraordinary professorship in Berlin by indicating to his scientific attainments and his personal plight. — P. 74: F. v. Raumer asks the faculty to send an expertise. — P. 75-76: Work in the commissions. — P. 77-81, expertise by the faculty sent to Minister F. v. Raumer of 15.11.1855, in which Weber's achievements were appreciated and his personal plight recognized. The appointment of Weber would be possible only if another lecturer ranging before him were appointed, too.

13. Compare Arch. HUB, curr. No. 1459, P. 139-140: Application of Weber to the faculty to get a professorship for Indian Antiquity (apart from Bopp's Professorship for Sanskrit and comparative linguistics). — P. 141: Work of the commissions. — P. 142-3: In a letter to the Ministry dated 14.2.1867 the faculty declines to have a second chair for Sanskrit on the grounds to be unnecessary for Berlin, but it recommends the appointment of Weber, since Bopp's chair had become virtually vacant because of Bopp's illness since 1864. — P. 145-146: Second Version of the letter sent by the faculty. — P. 147: Appointment of Weber as per 16.3.1867.

14. Letter of F. Bopp to K.J. Windischmann dated 21.11.1829, from: S. LEFMANN, *Franz Bopp, His Life and his Science I*, Berlin, 1891, annex 81.

15. Compare Arch. HUB curr. No. 1459, pp. 139-140.

16. Compare Arch. Akad. II:IIIa, vol 7, p. 104: On 18.5.1857 Bopp substantiated his proposal to elect A. Weber to a member of the Academy by the fact that Weber was an excellent and outstanding expert in Vedic literature, that he had almost completely edited the *White Yajurveda* and had made invaluable contributions to the *Petersburg Dictionary*. In his *Geschichte der indischen Literatur* («History of Indian Literature») Weber had dealt with important chronological questions and had presented a first translation of Kālidāsa's drama *Mālavikāgnimitra*.

This untiring scholar published many of his major works in monthly reports, minutes of proceedings and treatises of the Academy. The various smaller ones were collected by himself in *Indische Skizzen* (Berlin 1897) and *Indische Streifen* volume I (Berlin 1868). The numerous announcements and comprehensive reviews reprinted in volumes II and III of Weber's *Indische Streifen* (1869, 1879) and in volume XVIII of his *Indische Studien* are proof of the attention paid by Weber all his life to the publications in the field of Indology. There was hardly any publication which had not been subject to a critical review by him.

Weber was primarily a Vedic scholar; he was essentially involved in the exploration of the then-unknown Vedic literature¹⁷. His doctoral thesis of 1845 meant already the beginning of studies in this field in which he remained unequalled during his entire life: the field of ritual literature.

When Weber came back from England, his friend R. v. Roth after an intensive study of manuscripts had just published his paper *Zur Literatur und Geschichte des Veda* (On the literature and history of *Veda*) through which he became the founder of a school which influenced Weber as well¹⁸. Benfey's *Sāmaveda* edition had just appeared (1848)¹⁹, and Max Müller prepared to restart work broken off because of Friedrich Rosen's early death, and to publish a complete edition of the *Rigveda-Samhita* with Sayana's commentary (as from 1849)²¹. It was in that period that Weber did his first pioneer work. In no more but ten years he published all three parts of the *White Yajurveda*:

The White Yajurveda, edited by Dr. A. Weber, Docent of the Sanskrit-Language at the University of Berlin, in the Part I:

The Vājasaneyi-Samhitā in the Mādhyandina- and the Kāṇva-Sākhā, with the Commentary of Mahādhara, Berlin/London, 1849-52.

17. Proceeding from their colonial interests the English, represented by W. Jones, but above all by H. Th. Colebrooke, had dealt with Indian Law and the native Indian sciences at an early time, whereas German Romanticism, following initially the English translations of Indian works, was primarily concerned with Sanskrit poetry.

18. This school tried to get an understanding of the *Veda* from the texts themselves, so that the commentaries were used with great caution because of possible subsequent reinterpretations due to later views. K. Geldner and R. Pischel, in contrast to this, had later shifted Indian tradition used in interpreting the *Rigveda* into the foreground.

19. Compare WEBER: *Über die Literatur des Samaveda* (« On the Literature of Samaveda »); from *Ind. Stud.* 1,1, 1849, pp. 25-67.

20. F.A. Rosen, a student of Franz Bopp, was the first one who wrote an indological thesis for his doctor's degree in Berlin (1926: *Corporis radicum Sanskritarum prolusio*). He died as a professor in London at the age of 32. At the age of 29, in 1834, he had been elected Corresponding Member of the Berlin Academy. Rosen had begun with an edition of *Rigveda*, but only one part of it appeared.

21. Compare the reviews by Weber between the years 1850 till 1875 which were reprinted in the *Indische Streifen*. In *Ind. Str.* 2, 1869: 8-11, 1850, 93-97, 1856, 127-129, 1857, 233-234, 1863; in *Ind. Str.* 3, 1879: 10-13, 1870, 131-136, 1872, 179-185, 1873, 311-320, 1875.

Part II: *The Satapathabrāhmaṇa in the Mādhyandina-Sākhā with extracts made from the Commentaries of Sāyaṇa, Harisvāmin and Dvivedaganga*, Berlin/London, 1849-55.

Part III: *The Śrauta-Sūtra of Kātyāyana with extracts made from the Commentaries of Karka and Yājñikadeva*, Berlin/London, 1856-59.

The second volume was of special importance because it represented the first critical edition of that *Brāhmaṇa* which is particularly important from the aspects of language and content, although Weber's sources permitted only extracts from the commentaries.

After this edition Weber dealt with the legends contained in the text, and with the Vedic sacrificial rites. By way of translations, studies and collections of material he tried to make understandable the world of the middle-Vedic period which had been made accessible by him. Standing for many, only the following three should be mentioned: Two legends from the *Satapathabrāhmaṇa* on the migration of the Aryans to India and their distribution, a geographical and historical sketch taken from the *White Yajus* included ²², *Collectanea über die Kastenverhältnisse in Brahmana Sutra* ²³ (*Collectanea on the caste system in Brahmana sutra*) and *Zur Kenntnis des vedischen Opferrituals* ²⁴ (*On the knowledge of the Vedic sacrificial rites*). The middle-Vedic epoch was known to be of great importance for the development of the original Indian culture.

« The development of the caste system, the strengthening of Brahmanism, the arrangements for complicated sacrificial rites which were believed to influence the course of events, the emergence of the concept of eternity in Vedic philosophy and of its mystic, fateful meaning understandable and beneficial only to religions insiders the onset of scientific thinking — all this happened in the time of the oldest stratum of the *Yajurveda*, the first literary representative ».

This correct statement made by E. Strohda in his obituary on Weber ²⁵ explains why Weber all his lifetime as an expert in this field had been a kind of strong link between the European school of Roth oriented towards the *Rigveda*, and the school of Bühler and Kielhorn which was based on Indian science.

Volumes 11 and 12 of Weber's *Indische Studien* comprised also his edition of the *Taittirīya-Saṃhitā* of the *Black Yajurveda* (1871-72), complemented by valuable indices. For this purpose Bühler and Whitney supplied him with material. This edition — though without Sāyana's commentary — is generally regarded as Weber's most mature philological work.

Weber was responsible for ritual literature even in the great Sanskrit lexicon published from 1855 onward in Petersburg by his friends

22. *Ind. Stud.* 1,2, 1850, 181-232.

23. *Ind. Stud.* 10,1, 1867, 1-160.

24. *Ind. Stud.* 10,3, 1868, 321-396.

25. *Allg. Ztg.*, Munich, year 1901, Suppl. 298, p. 4 (28.12.1901).

Böhtlingk and Roth. Apart from these two editors, it was Weber who had the largest share in this work, which is emphasized again and again in the prefaces to the volumes. The preface to the 6th and last volume reads as follows: «Those faithful contributors who had supported us from the very beginning remained the same, notably our friend A. Weber who unselfishly devoted precious time and energy to the collection from the genre of the *Brāhmaṇas* and *Sūtras*, which are lexically important and were partly accessible and known only to him»²⁶.

The texts referred to in the preface as «accessible only to him» were contained in the Berlin Manuscript Collection which was set up in the twenties of the 19th century for supporting Bopp's research work and which was considerably enlarged in 1842 by the purchase of the Chambers' collection of manuscripts in the Vedic field²⁷. On the basis of preliminary studies made by him and his teacher Stenzler, Weber undertook to catalogue the manuscripts and, with this catalogue, he set up new standards for collecting and making available oriental manuscripts in Europe.

Die Handschriftenverzeichnisse der königlichen Bibliothek zu Berlin, Erster Band. Verzeichnis der Sanskrit-Handschriften, von A. Weber, Berlin, 1853

(*The manuscript catalogues of the Royal Library of Berlin*, Volume I. *Catalogue of the Sanskrit Manuscripts*, by A. Weber, Berlin, 1853).

From that time onward, Weber's work was concentrated on the scientific evaluation of the Berlin manuscripts the number of which increased once again in the 70s. (see below).

During the winter term of 1851-52, Weber read his memorable first lectures which he published in 1852 under the title

Akademische Vorlesungen über indische Literaturgeschichte
(Academic lectures on Indian literary history)

26. According to the *Catalogue of the Library of the late Dr. A. Weber, Professor of Sanskrit at Berlin University*, Gütersloh, 1902, 117, there were five volumes with 3201 pages *Contributions to the Petersburg Dictionary* to be found in Weber's library which, from what was said by Dr. H. Parpola (Finland) have nowadays become part of the university library of Washington. The value of PW as repeatedly depreciated by Th. Goldstücker, M. Müller and M. Haug because it was influenced by v. Roth's views on the interpretations of *Veda*. Weber took actively part in the scientific dispute on the side of Roth and O.v. Böhtlingk.

27. Compare G. AUSTER: *Die deutsche Staatsbibliothek 1661-1961* («The German State Library»), Leipzig 1961, 283; W. MORGENROTH: *Indische Handschriften, Wertvolles kulturelles Eigentum wissenschaftlicher Einrichtungen der DDR* («Indian Manuscripts, Valuable Cultural Property of Scientific Institutions of the GDR»). Compare also TH. AUFRECHT: *Catalogus Catalogorum*, part I, Leipzig, 1891, IV: «This is a pattern of what a Catalogue ought to be, and it deals with MSS, which in their bulk are not surpassed in value by any other collection in Europe».

and which he wanted to be considered as a kind of commentary to his manuscript catalogue²⁸.

Indeed, it is amazing to see how much knowledge has been condensed on such little space, knowledge which is even valid today and which was obtained from manuscripts only. For many years Weber's book had been the only source of information for many things. Even Max Müller used it for his *A History of ancient Sanskrit literature so far as it illustrates the primitive religion of Brahmans*²⁹ published in 1859.

Unlike Adelung³⁰ who actually gave nothing else but a compilation of titles on the basis of secondary literature, Weber based his account on an exact knowledge of the original sources which at that time was an immense achievement which justifiably gained him the reputation of the founder of Indian literary history³¹. Weber was not very much concerned about a detailed description of the content of the works. It mattered more to him to study their relations with other works³². His research which was aimed at a relative chronology made it possible to emphasize names, legends and other factual details rather than the

28. Compare the preface to the 1st edition, Berlin 1852. In 1849 already Weber had announced to read a lecture on the Indian history of literature. In the same year, in the first volume of his *Indische Studien*, Weber had already published a translation under the title *Madhusūdana Sarasvatī's Encyclopaedic Survey on the Orthodox Brahmanic Literature* which was to serve as the general outline for his lecture. Compare even Weber's review of J.G. Gildemeister: *Bibliothecae Sanscritae recensio librorum sanscritorum huiusque typis vel lapide exscriptorum critici specimen*, Bonn, 1847, in: ZDMG 3 (1849), 375.

29. Weber in his review on M. Müllers *History of Literature* (LBC 1859, 735-736, reprint in *Ind. Str.* 2, 1869, 173-174) was disappointed that Müller had dealt at great length only with the Vedic periods where it was possible for «the author to use already substantial preliminary works accomplished by other scholars...». Although Weber had confirmed the independent scholarly work done by M. Müller, he would rather have liked him «to make still more direct reference to his predecessors». The new ideas produced by Müller were «proportionately smaller in quantity than it was generally expected».

30. F. ADELUNG: *Versuch einer Literatur der Sanskrit-Sprache* («Outline Literature of Sanskrit»), St. Petersburg, 1830, where Adelung confessed in the foreword that «he hardly knows the first elements» of Sanskrit.

31. According to MORITZ WINTERITZ (*Albrecht Weber*, from: *Biogr. Jb. u. dt. Nekrolog* 6 [1901], Berlin 1904, 347 ff.; ders., *Geschichte der indischen Literatur* [«History of Indian Literature»], 1st volume, Leipzig, 1909, 21): «Albrecht Weber undertook the first attempt to publish a complete history of Indian literature. This publication does not only constitute a landmark in the history of Indology, but it is even today, irrespective of its shortcomings in style which make it virtually indigestible to laymen, the most reliable and the most comprehensive book on Indian literature we have». This evaluation was made 57 years after the first and 33 years after the second edition of Weber's *History of Literature*!

32. Compare the preface to the 2nd edition, Berlin 1876, VI: «From the very outset the intention underlying my work was to collect critical data from the substance of Indian literature by establishing an internal chronology and history of same rather than a detailed exposition of the content of the individual works of literature, and this has remained the central idea of my work...».

substance. In his literary history Weber dealt especially with Vedic literature, but also with the epics and the classical Sanskrit literature as well as with Buddhist Sanskrit works. Weber had intended to continue his lectures by giving a more detailed account of post-Vedic Sanskrit literature; but this account did not come about neither in the form of lectures, nor in the form of a book.

Weber's literary history published also in French in 1859 was soon out of print³³. A second edition appeared in 1876 (with supplements in 1878). This edition formed the basis for the English translation which appeared in London in 1878 and went through four editions until 1904, which underlined once again the importance of Weber's work³⁴. This second edition came out at a time when Weber was engaged in getting acquainted with a new subject which we will discuss below: the Prākṛit and the Jaina literature. This was the reason why the text appeared unaltered. The numerous results obtained meanwhile were given with detailed annotations which, though printed in petit, increased the scope of the work to almost double having the largest share in this expansion.

The progress made in the field of Indology in the period between these two editions was largely due to Weber's numerous publications, such as editions, translations, studies. What mattered most to him in his studies was to form, on the basis of the vocabulary of the texts, a picture of those far-away times and together with other facts, e.g. titles of works mentioned, or names of authors to use this picture for improving the knowledge of the relative chronology of the texts. In both respects he did outstanding work. What should be emphasized in this connection are, *inter alia*, his two voluminous treatises on Pāṇini (*Zur Frage über das Zeitalter Pāṇinis*, 1861) (On the problem of the epoch of Pāṇini) and on Patañjali's *Mahābhāṣya* (1873). In both cases it was not so much his interest in grammar which motivated him to write them. For reasons of the chronological order of literary works Weber was repeatedly concerned with problems of astronomy. Out of the great many works dealing again and again particularly with the moon-houses, the *nakṣatras*, we shall single out but one because from the methodical point of view it is most interesting and because its findings are still valid. Arguing with the French scholar J. B. Biot, Weber in his two-part work *Die vedischen Nachrichten von den naxatra* (The Vedic news

33. *Histoire de la littérature Indienne...*, traduit de l'allemand par Alfred Sados, Paris, 1859.

34. Weber complained about the possibility in England to publish uncorrected second editions without the consent of the authors. Compare « Athenaeum Jg. » 1892 (London), 308 (March 5), 373 (March 19), 435 (April 2).

35. In exchange of scientific arguments with Th. Goldstücker, in: *Ind. Stud.* 5,1, 1861, 1-176.

36. *Ind. Stud.* 13, 1873, 293-496; compare the discussion made in « Indian Antiquary » 5, 1876, 241-251 (F. Kielhorn); Weber's answer in 6, 1877, 301-307.

of the Naxatra) (1860-61)³⁷ conclusively proved that there was evidence of the existence of moon-houses in India at a much earlier period than in China and that this fact ruled out the idea that moon-houses originated from China. Having thoroughly studied the semantic development of this word in Vedic sources Weber came to the conclusion that the «moon-houses» had come to India under Babylonian influence since over a certain period Babylonian astronomy had strongly influenced India.

These considerations lead to another subject which permeated Weber's entire work, i.e. the question of West-East relations and influences. Again and again Weber turned to this subject: Apart from his literary history of 1852, he for the first time dealt with it in 1855 in his essays *Die Verbindungen Indiens mit den Ländern im Westen*³⁸ (The relations of India with the countries in the West) and the last time in his treatise *Die Griechen in Indien* (The Greeks in India) (1890). The period between these two publications comprised works on the relations between Greek and Indian fables³⁹, the treatise *Über die Krishñajanmāstamī* (On the *Krishñajanmāstamī*) (1868)⁴⁰ in which he detected Christian influences, and on the *Rāmāyaṇa*⁴¹ where he believed to have found influences of Homer's Iliad since the earlier Buddhist *Dasarathajātaka* does not know of any rape of Sita. In his opinion this rape — just like the subsequent expedition to Lañkā — is a parallel with the rape of Helen and with the expedition of the Greeks to Troy.

The findings of Weber's early work *Über den semitischen Ursprung des indischen Alphabets* (On the emitic origin of the Indian alphabet (1856) in later times formed the basis for G. Bühler's famous studies of the origin of Indian characters.

Even though Weber's conjectures often went far beyond existing findings, we must admit that no scholar other than Weber had so consistently investigated the relations between the works and between Indian literature and that of other peoples. «It is Weber's great merit in the history of science to have consciously applied apart from isolating studies also the comparative historical approach»⁴².

In the two editions of his literary history Weber supposed that a certain Greek influence had been exerted also on the Indian drama which he derives — in the 2nd edition with Lassen — from religious

37. AbhKAW 1860, phil.-hist. Klasse, Berlin, 1861, 283-332 and AbhKAW 1861, phil.-hist. Klasse, Berlin, 1862, 267-400.

38. Reprint of this article in *Indische Skizzen* (Indian Sketches), Berlin, 1857, 69-124.

39. *Indische Studien*, 3, 1855, 1 ff.

40. AbhKAW 1866, phil.-hist. Klasse, Berlin, 1867, 217-366; translated into English in «Indian Antiquary», from 1874 onward, *passim*.

41. AbhKAW 1870, phil.-hist. Klasse, Berlin, 1871, 1-88; compare with it the translation into English as well as the critical discussion in «Indian Antiquary» 1, 1872, 120-126, 172-182, 239-253.

42. E. WINDISCH: *Geschichte der indischen Philologie und Altertumskunde II* («History of Indian Philology and Antiquity II»), Strassburg, 1920, 340.

plays⁴³. As to the development of dramas in that perfect form which has been transmitted to us, Weber tends « to ascribe a certain influence to the sight of the performances of Greek dramas ». After the Indian drama had gone through various developments (*inter alia* into the domestic drama) it finally returned to the portrayal of mythological themes, he stated. By the way, Weber devoted a few works only to Indian classical poetry. The preface to his translation of the drama *Mālavikāgnimitra* is noteworthy. In contrast to what had been taught earlier Weber in this preface proved, that this drama's author was Kālidāsa; in addition, he was able to produce decisive facts for the correct dating of the life of that great Sanskrit poet⁴⁴. Aspects of style made Weber come to the conclusion (which later was corroborated by Jacobi as well) that in the field of artistic novels the chronological order must be the following one: *Daśakumāracarita* (Daṇḍin), *Vāsavadattā* (Subandhu) and *Kādambarī* (Bāṇa)⁴⁵.

While never fully losing sight of the other fields of Indology, particularly the Vedic literature, Albrecht Weber was concerned primarily with Jaina literature and Prakrit in the 70s and 80s. Jaina literature became known in Europe as late as in the middle of the 19th century, and Weber was one of the first to deal with it.

His treatise on *Satrunjaya Māhātmyam* published in 1858, a competition song in praise of the mountain venerated by the Jains as a place of pilgrimage is a contribution towards the history of the Jains⁴⁶.

A few years later Weber published the two-part treatise *Über ein Fragment der Bhagavatī* (On a Fragment of *Bhagavatī*) which deals

43. Weber came to recognize the theory by Chr. Lassen through the *Mahābhāṣya* of Patañjali, which testifies to such religious festivals. Weber in the first edition of the history of literature still denied the existence of this theory.

44. *Mālavikā and Agnimitra*, a drama in five acts by Kālidāsa, for the first time translated from Sanskrit by Albrecht Weber, Berlin, 1856, VI-XIII. This Sanskrit drama was put on the stage under the title *The Beautiful Mālavikā and the King* by the City Theatre of Plauen (GDR) in 1973/74. This theatre production was based on the translation of Weber and for this reason, on the occasion of the International Sanskrit Conference held by the department « Asienwissenschaften » of Humboldt-University in March 19-21, 1975 and in honour of Weber's 150th anniversary, the theatre of Plauen performed this drama in the Berliner Kammerspielen on March 20th, 1975. In an unpublished letter to his disciple and friend W. Pertsch dated 1.2.1856 (Research library Gotha B 2005, W 33) Weber who was busily preparing the edition of *Kātyāyana-Srautasūtra* announced this translation as follows: « Around Christmas I had wrested myself away from the *sūtra*, etc and had succeeded in making a translation of *Mālavikā*, thereby reproducing the metric lines accordingly: in addition I wrote a 2-3 sheetlong introduction on the authenticity of the drama and on the time of Kālidāsa... I was just reading the drama at the university, so it was relatively easy for me... ».

45. Compare *Kādambarī*, from: ZDMG 7 (1853, 582-584; *Vāsavadattā*, from: ZDMG 8, 1854, 530-538; *Daśakumāracarita*, from: MbKAW, 1859, Berlin, 1860, 18-56. These three papers are reprinted in: *Indische Streifen* 1, Berlin, 1869, 352-368, 369-386, 308-351.

46. AbhEM 1,4, Leipzig, 1858; in addition ZDMG 12, 1858, 186-189; translated in « Indian Antiquary » 30, 1901, 239-251, 288-310.

both with the language and the substance inherent in this Jainist work. This treatise published in 1865-66 was the first comprehensive philological assessment of a Jaina text in Prākṛit.

It was gratifying and decisive for the further studies made by Weber into Jainism that as a result of a search for manuscripts conducted all over India that began in 1868 with the participation of German indologists⁴⁷ 259 Jaina texts were sent to Berlin for evaluation which encompassed almost the entire Jaina-Canon, or more exactly the Śvetāmbara-Siddhānta.

Georg Bühler was granted the permission by the Anglo-Indian Government to purchase manuscripts for the Berlin library in the event of a sufficiently large number of doublets available. These shipments of manuscripts arrived in Berlin between 1873 and 1878⁴⁸.

Weber again set to work immediately after arrival of the manuscripts. Based on the manuscripts available only, without the help of secondary literature, Weber elaborated a first comprehensive survey on the Canon of Śvetāmbara with the publication of the two-part treatise *Über die heiligen Schriften der Jaina* (« On the Holy Scriptures of the Jains ») which immediately after its publication in 1883-84⁴⁹ appeared in an English translation even in India⁵⁰.

While the history of literature published in 1852 was the commentary on the catalogue of 1853 it was appropriate to regard the two-part treatise as the commentary to the catalogue of Jaina manuscripts published in 1888-92:

The Catalogue of Manuscripts of the Royal Library, 5th volume. *The Sanskrit and Prakrit Manuscripts*. Berlin, 2nd and 3rd departm, 1888-91/2.

The 259 manuscripts were dealt with at great length and the texts were given and interpreted in such great detail that it is safe to call these parts of the catalogue « edition » a fact that undoubtedly was even contemplated by Weber. He motivated his undertaking in general with the novelty of this literature and specifically with the grown interest in Indian literature.

47. G. Bühler and F. Kielhorn, together with R.G. Bhāṇḍarkar, collected in the West of India; G. Oppert in the South of India. R.L. Mitra was responsible for the East of India. Weber had attentively followed the reports on the finds, compare among others the reviews by G. BÜHLER, *Catalogue of Sanskrit Manuscripts*, in the private libraries of Gujarāt, Kathiāvād, Koch, Sindh and Khandeś; F. KIELHORN: *A Classified Alphabetical Catalogue of Sanskrit Manuscripts in the Southern Division of the Bombay Presidency* (both published in ICB Jg., 1872, 634-635); R.L. MITRA: *Notices of Sanskrit Manuscripts*, Calcutta, 1871 (in LCB, 1872, 634). Reprints of these reviews are to be found in « Indische Streifen » 3, Berlin, 1879.

48. Compare Weber's information given in the third part of the second volume of the catalogue of manuscripts, Berlin, 1891 (with cover 1892), 1033.

49. *Ind. Stud.* 16 (1883), 211-479 and *Ind. Stud.* 17,1 (1884), 1-90.

50. « Indian Antiquary » 18 (1889), 21 (1892), *passim*.

This rather exhaustive treatment was made possible by the understanding shown by the then librarian of the Royal Library R. Lepsius⁵¹.

Like the 1853 edition, many references indicate to the origin of manuscripts (place and time), to the authors and their sponsor, to names and affairs mentioned in the manuscripts and all these facts serve as a guide to find the path through the works of literature collected in the catalogue. Alone the four quarto volumes (vol. I and vol. II, 1-3) of the catalogue of manuscripts betray the vast amount of energy, devotion and even renunciation shown by Weber in publishing them⁵².

Weber, in the above mentioned treatise on Jaina literature and even in the catalogue of Jaina literature dealt exclusively with religious literature. However, he at the same time was concerned even with secular Jaina literature, as was shown by his works published in the seventies and eighties, which for the first time treated several secular Jaina texts written in poor Sanskrit. These were the treatise on *Pañcadaṇḍachatra prabandha*, a fairy-ale of King Vikramāditya (1877)⁵³ the *Simhāsānadvā-triṃśikā* (1878)⁵⁴, the *Campakaśreṣṭhi kathānakam*, the story of the merchant Campaka (1883)⁵⁵ and the *Uttararāmacaritra kathānakam*, a story of Prince Excellent (1884)⁵⁶ and there were also works on the *Samyāktva kaumudī*, an Indian narrative that probably had the same source as the tales of the Arabian Night (1889)⁵⁷.

Indeed, Weber intensively promoted the studies on Jainism in the seventies and eighties, even supported by his pupils H. Jacobi and H. Leumann who later on continued his work successfully⁵⁸.

The treatment of Jaina literature resulted even in a revival of Prākṛit studies which so far had been confined to the Prākṛit of the dramas (especially the Sauraseni). In 1865 Weber in his treatise on *Bhagavatī* (see above) as the first scholar described the Prākṛit of Jaina. He correctly interpreted it as a stage in the development of language standing right between Pāli and the Prākṛit of the grammarians.

51. Compare Weber's data contained in the third part of the second volume of the catalogue of manuscripts, Berlin, 1891 (wit cover 1892), preface, V.

52. Generally his later arising eye disease was ascribed to this overstress, compare also the welcome address to Weber's 50th doctor's jubilee sent by the Berlin Academy on 18.12.1895, contained in SbKAW 1895, Berlin, 1895, 1138.

53. AbhKAW 1877, Phil.-hist. Klasse, Berlin, 1878, 1-104.

54. *Ind. Stud.* 15, 1878, 185-453.

55. SbKAW 1883, Berlin, 567-605.

56. SbKAW 1884, Berlin, 1884, 269-309.

57. SbKAW 18889, Berlin, 1889, 731-759.

58. E. Leumann recognized Weber's important role in Jaina research in ZDMG 45, 1891, 455: « The second volume of the catalogue is again of equally fundamental importance for Jaina studies as the survey on Jaina literature written and published by the same author in vol. 16 and 17 of the *Indische Studien*.

59. AbhKAW 1865, Phil.-hist. Klasse, Berlin, 1866, 392 ff., especially 396-397.

Arguing with R. Pischel on the reviews of the drama *Sakuntalā* Weber with some justification demanded to take account of the forms used in the texts as compared with the standards maintained by the grammarians (Vararuci!)⁶⁰.

In contrast to Pischel who like Stenzler, his teacher, supported the Bengali review, Weber together with Böhntlingk took the view that the Devanāgarī-version was the more original one.

Great importance has to be attached and ever-lasting value to be accorded to Weber's works on *Saptaśatakam* of Hāla which in 1870 was translated by him still incompletely, but in 1881 Weber was able to translate and publish it completely because of the availability of better manuscripts⁶¹:

*Das Saptaśatakam des Hāla*⁶².

Two years later he dealt with Bhuvanapāla's commentary of Hāla's *Saptaśatakam* (1883)⁶³ by making a similar detailed description.

In the first edition of 1870 Weber gave a lengthy description of the language underlying this work; however, the second edition of 1881 included extensive discussions on the history of literature as well as an analysis of the manuscriptal traditions. The equalization of Hāla with Śatavahana that was somewhat hesitantly established already by Weber was later reaffirmed by Jacobi who continued the work commenced by his teacher even in the field of Prākṛit studies.

Based on his studies on Prākṛit Weber took increasing interest in the study of the new Indo-Aryan languages. Of course, Weber did not master any of these languages, a fact he himself occasionally deplored, but he followed attentively research into these languages, as evidenced by his reviews⁶⁴.

Weber hardly made any studies of his own beyond Pāli and Buddhism. A great number of reviews, of course, give evidence that he

60. A. WEBER: *The Saurasenī of Vararuci and the Reviews of Sakuntalā*, contained in: *Ind. Stud.* 14, 1876, 35-96; compare R. PISCHEL: *The Reviews of Sakuntalā, an Answer to Professor Weber*, Breslau, 1875. Weber responded to it in *Ind. Stud.* 14, 1876, 161-311: *The Reviews of Sakuntalā*.

61. AbhEM 5,3, Leipzig, 1870.

62. AbhEM 7,4, Leipzig, 1881. Under the title *Indian Village Idyls. The 700 Sayings of Hāla* Weber published excerpts in a German prose translation in «*Deutsche Rundschau*» 42, 1885, 225-238.

63. *Ind. Stud.* 16, 1883, 1-204.

64. Compare among others the reviews: J. BEAMES: *Comparative Grammar of the Modern Aryan Languages of India*, 1875; S.R. KELLOGG: *Grammar of the Hindī Language*, 1877; E. TRUMPP: *Grammar of the Sindhi Language*, 1875; J. BRIGEL: *Grammar of the Tulu Language*, 1873. These reviews first published in the «*Literarisches Central Blatt*» were reprinted in: *Indische Streifen* 3, Berlin, 1879, 156-165 (Beames); 555-562; (Kellogg); 145-145 (Trumpp); 196-197 (Brigel).

followed the course of research⁶⁵ and his discussions on Buddhism show that he had always been up to date, irrespective whether he dealt with Buddhist Sanskrit literature in his history of literature (1852 and 1876), or with popular discussions made in lectures (1856)⁶⁶, or in articles published in encyclopaedia (1857)⁶⁷.

In all his publications Weber stood up against the privileges enjoyed by the Brahmins as a result of the caste system; the success of Buddha was explained by Weber as follows: «Buddha made himself a herald of general human rights already at a time and under circumstances when these rights were trampled upon more than ever before»⁶⁸.

Weber was accustomed to gaining new knowledge from so far unpublished manuscripts. However, this approach proved to be futile for Pāli and Buddhism. When Weber came across Pāli manuscripts, he used to devote to them the same attention as to Brahmin and Jaina manuscripts. But this happened only twice: In 1858 he was concerned with *Makasa-jātakam*, the text of which he got from Fausböll, the pioneer of Pāli studies⁶⁹ and in 1859 he dealt with the *Vairasūci* of Āśvaghoṣa, a Buddhist pamphlet on the erroneous nature of the claims put forward by the Brahmin caste, on the basis of an Indian print that was made available for him by Wilson, the English scholar with whom he had been acquainted since his stay in England⁷⁰.

In the last years of his life Weber returned to the starting point of his scholarly studies, to the *Vedas*. In his treatises on the *Vājapeya* (1892)⁷¹ and on the *Rājasūya* (1895)⁷² he dealt at great length with two of the most important sacrificial rituals, whereas in the nine Vedic contributions made by him between 1894 and 1901 and published in the reports of the Berlin Academy he primarily treated the *Atharva*

65. Compare among other the reviews: C.F. KOEPPEN, *Die Religion des Buddha* («The Religion of Buddha»), 1857-1859; W. WASSILJEW, *Der Buddhismus*, 1860; S. BEAL, *Travels of Fah Hian and Sung Yun*, 1870; S. BEAL, *The Buddhist Tripithaka in China and Japan*, 1876; V. PAUSBÖLL and R.C. CHILDERS, *The Jātaka together with its Commentary*, vol. I, 1875; R.C. CHILDERS, *Dictionary of the Pāli Language I*, 1873; these reviews taken from the «Litterarisches Central Blatt» are reprinted in «Indische Streifen» 2, 130-131 (Koeppen), 185-187 (Wassiljew) and in: «Indische Streifen» 3, Berlin, 1879, 53-57 (Beal), 480-483 (Beal), 373-77 (Pausböll), 145-151 (Childers).

66. Lecture *On Buddhism* read before the Berlin Scientific Association 1856, reprint in *Indische Skizzen*, Berlin, 1857, 39-68.

67. *Buddhism*, printed in *Bluntschli's State Dictionary*, 1857, 212-215, reprinted in *Indische Streifen I*, Berlin, 1868, 1-8.

68. *Indische Skizzen*, Berlin, 1857, 47; in this article Weber even opposed the views of Schopenhauer (50).

69. On the *Makasa-Jātakam*, printed in MbKAW 1858, Berlin, 1859, 265-270, reprint in *Ind. Stud.* 4.3, 1858, 387-392 and «Ind. Streifen» 1, Berlin, 1868, 387-392.

70. AbhKAW 1859, Berlin, 1860, 205-264, excerpts were reprinted in: *Indische Streifen I*, Berlin, 1868, 186-209. Additionally: *The Pāli Legend about the Origin of the Sākya- and Koliyageneration*, printed in MbKAW 1859, Berlin, 1860, 328-46, reprinted in *Indische Streifen I*, Berlin, 1868, 233-244.

71. SbkAW 1892, Berlin, 1892, 765-813.

72. AbhkAW 1893, Phil.-hist. Klasse, Berlin 1894, Abh. II, 1-158.

Veda and the *Rigveda*. The 18th and last volume of his Indic studies included even commented translations of the 4th and 5th book of *Atharva Veda*.

Specific attention should primarily be paid to the 6th volume out of the Vedic contributions which dealt with the subject *The Elevation of Man above the Gods in Vedic Rituals and Buddhism*⁷³ which formed the connecting link to Weber's last publication, a comprehensive synopsis, that was not duly considered because of its publication in a popular-science journal in a language which was intelligible to everybody. This lengthy article is entitled: *Zur indischen Religionsgeschichte. Eine kursorische Übersicht*, Stuttgart, 1899⁷⁴ («On the Indian History of Religion. A Cursory Review»). Soon after this, it was printed in English translation in India, too⁷⁵.

Weber's work comprizes many thousands of pages. It stands as a monument of scholarly diligence and erudition. Weber was extraordinarily meticulous in all his undertakings. Thus detailed indices established by himself even in the later years have made all his works easily readable and accessible. In the last few years only he was assisted by Leumann and Sieg.

Weber had never shied away from scientific disputes. The exchange of arguments with Höfer, Haug, Müller, Kielhorn and Pischel had shown that Weber was a fair combattant who was never at a loss for answering his opponents, never impinged upon the rules of decency and, notwithstanding his consistency, often permitted an air of friendliness to become noticeable in him⁷⁶.

Obviously Weber found it hard to withdraw from his views recognized to be correct and voiced accordingly, and he anxiously paid attention to his views and ideas to be correctly reproduced by his friends in the same way as he wanted them to be understood. But he was always prepared to stand up for his friends. He soon became and remained the centre of a circle of scholars who were responsible for the flourishing of Indian philology in the second half of the 19th century⁷⁷.

Weber had never seen India. However, he maintained an exchange of ideas even with Indian scholars, especially with Bhāṇḍarkar, and he took actively part in scientific discussions, e.g. the Indian Antiquary.

Weber's lectures read at the University were proportionately closely limited. His influence was above all based on the support and advice he

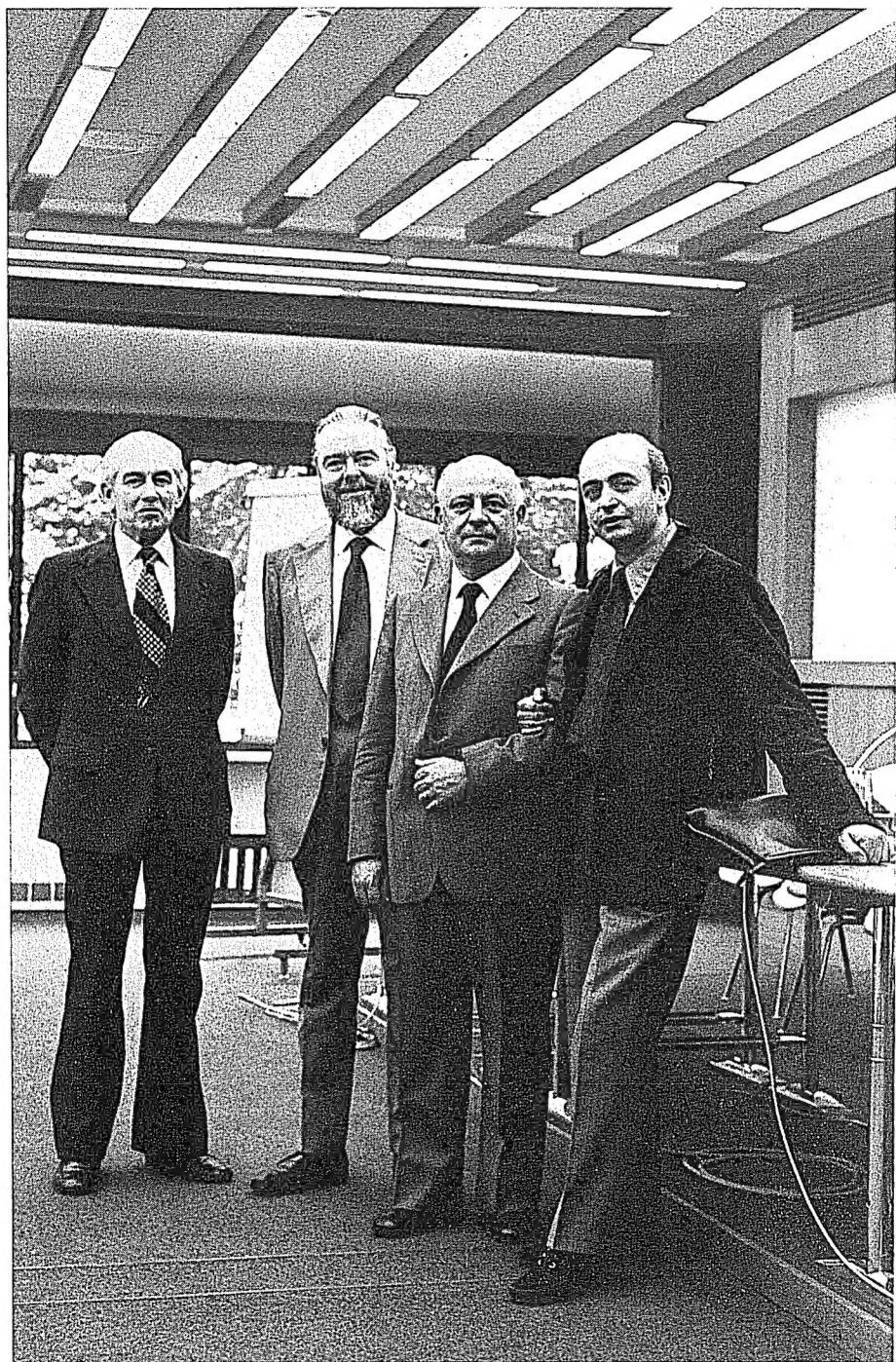
73. SbKAW 1897, Berlin, 1897, 594-605.

74. «Deutsche Revue» 24, 1899, 199-229.

75. «Indian Antiquary» 30, 1901, 239-251 and 288-310.

76. Compare Haug's *Aitaraya-Brāhmaṇa*, printed in «Ind. Stud» 9, 1865, 177-380 and additionally «Ind. Stud.» 10, 1867, 16 0and 10,3, 1868, 441-442. *Herrn Höfer zur Antwort* («Reply to Hoefer»), contained in «Ind. Stud.» 2,1, 1851, 149-155. *Zur Antwort* (Reply), printed in ZDMG 7, 1853, 599 (Dispute with M. Müller). The Review of *Sakuntalā*, in «Ind. Study» 14, 1876, 161-311 (Scientific dispute with R. Pischel).

77. R. Pischel about Weber in his commemorative speech before the Berlin Academy, in AbhKAW 1903, 4.



Professors J. Filliozat, A.K. Warder, O. Botto, G.M. Bongard-Levin.

gave at any time to the younger and older colleagues who worked in the same field. R. Pischel's words, Weber's disciple, opponent and successor, sound conciliatory which were said by him in a speech in memory of Weber before the Academy:

« Everybody ... who came to Weber with the firm conviction to study Sanskrit will thankfully remember the hours of joint reading of Sanskrit texts, the Saturday walks to the Grunewald, the evenings at Tivoli... »⁷⁸.

Many honours were conferred upon him. He was member of a great number of Academies and Scientific Societies.

Member of the Royal Academy of Sciences in Berlin, Member of the Royal Bavarian Academy of Sciences in Munich, Member of the Institut de France, and of the Société Asiatique in Paris. Member of the Royal Danish Society of the Sciences in Copenhagen, the Royal Dutch Academy of Sciences in Amsterdam, the Royal Bohemian Society of Sciences in Prague, Honorary Member of the Royal Academy of Sciences in Vienna, honorary Member of the German Oriental Society, the Royal Asiatic Society of Great Britain and Ireland, the Asiatic Society of Bengal in Calcutta, the Bombay Branch of the Royal Asiatic Society, the Società Asiatica Italiana, the Royal Society of Literature, the American Oriental Society, the Société d'Ethnographie Orientale et Américaine in Paris and he was member of the Koninklijk Instituut voor de Taal-, Landen- Volkenkunde van Nederlandsch Indie, corresponding Member of the Royal Academy of Sciences in St. Petersburg, the Royal Academy of Sciences in Turin and the National Indian Association, full Member of the historisch-theologische Gesellschaft in Leipzig (position 1898)⁷⁹.

At the 5th International Congress of Orientalists held in Berlin in 1881 Weber was president of the Indo-Germanic section (to which Indology belonged at that time), and he acted as Vice-President at many other congresses⁸⁰. At these congresses he always stood up forcefully for what he considered correct and decent and he took up all questions, even those of a more marginal nature with the same devotion and precision as if they were scientific problems⁸¹.

On the occasion of the 50th anniversary since his doctor's degree friends and colleagues dedicated to him a commemorative publication: *Gurupūjākaumudī* in which no less a person than G. Bühler heartily congratulated him on behalf of all the others⁸².

78. R. Pischel, see above, 7.

79. Quoted according to the title-page of: « Ind. Stud. » 18, 1898.

80. 4th Congress 1878 (Florence), 6th Congress 1883 (Leiden), 7th Congress 1886 (Vienna), 8th Congress 1889 (Stockholm and Christiania).

81. Compare *Quousque tandem*, The 8th International Congress of Orientalists and the 9th Congress, Berlin, 1891. II. The Conclusion, Berlin, 1894.

82. Leipzig, 1896.

Weber was an unswerving national-liberal democrat of humane persuasions who had always openly expressed his ideas against everyone, even towards the Chancellor of the Reich personally. The collection of newspaper clippings in the « Protestantische Zeitstimmen » testifies to Weber's aversion to a dogmatic approach. Weber repeatedly stood up against anti-Semitism which he attributed to low motives and considered to be downright anti-national. The limitations of his bourgeois thinking, however, become noticeable in his evaluation of the then progressive social democracy⁸³.

In the last few years of his life Weber grew almost blind, and his letters became more and more illegible. An accident he suffered in 1897 exacerbated his complaints. On November 30th, 1901 Weber died in Berlin. Even those who were his strongest opponents in science paid him the last honour⁸⁴.

In March 1975 at the International Sanskrit Conference in Berlin the indologists of the GDR paid tribute to Albrecht Weber as a scholar who embodied the best traditions of the German Indology of the 19th century.

As a pioneer Weber did not only provide information on two subjects, i.e. in the field of Vedic literature and Jaina literature, but he also translated and interpreted the texts untiringly, he found solutions to many controversial questions which have proved to be of lasting value.

However, within this short appreciation, it was possible to deal with minor problems only in passing. They will be dealt with at great length in a volume dedicated to Weber, which is scheduled to appear in a publication of the Academy of Sciences of the GDR on the history of sciences. A complete bibliography of Weber will also be included in the same publication, arranged according to chronological aspects, but also classified according to several subject-oriented indices. Hitherto unpublished letters and documents will complete the picture.

83. « Protestantische Zeitstimmen », Berlin, 2, 1883, 1-8; 6, 1892, 37, 56; 8, 1894, 7-11, 22-33; 9, 1894, 26-35; 10, 1896, 26-31.

84. Compare E. Strohal in Allg. Ztg., Munich, Jg. 1901, Suppl. 297, 3.